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Epistemological Reconstruction of the Islamic Education System: An Institutional Analysis of Boundaries, Accountability, and Educational Pathways

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ABSTRACT

The purpose of this study is to comprehensively analyze the epistemological and institutional reconstruction of Islamic education in addressing the challenge of imbalance between cognitive aspects and character development. This study focuses on strengthening the concept of integrative Islamic education through an understanding of the concepts of tarbiyah, ta'lim, and ta'dib, as well as the aspects of educational boundaries, accountability, and educational pathways.
Materials and methods. This study employs a qualitative approach using a literature review (library research) design. Data were collected through documentary analysis of various relevant literature sources, such as books, scientific journals, and academic documents. Data analysis utilized content analysis to examine Islamic educational concepts in depth from epistemological and institutional perspectives.
Results. The findings indicate that Islamic education possesses an epistemological structure that integrates revelation, reason, and experience in shaping the "perfect human being" (insan kamil). Furthermore, institutionally, Islamic education encompasses the concept of lifelong learning, collective responsibility among families, schools, and society, as well as flexible and sustainable educational pathways. This reconstruction offers a solution to the challenges of modernity, which tends to emphasize cognitive aspects alone.
Conclusion. Islamic education needs to be reconstructed in an integrative manner by strengthening the connection between its epistemological and institutional dimensions. This is essential for producing individuals who are not only intellectually intelligent but also possess spiritual and moral depth, thereby enabling them to navigate the dynamics of modern developments in a balanced manner.

Keywords: Epistemology, the Perfect Human Being, Educational Institutions, Islamic Education, Tarbiyah, Ta'lim, and Ta'dib.

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INTRODUCTION

In today's Islamic education is a strategic pillar in shaping individuals who are not only intellectually outstanding but also possess spiritual and moral depth. In the context of globalization and rapid scientific advancement, Islamic education is required to adapt to change without losing its epistemological foundation as a system rooted in revelation and reason (Abrar 2025; Rahmah et al. 2025). Education is no longer understood merely as a process of knowledge transfer, but rather as a process of shaping a holistic personality through the integration of cognitive, affective, and spiritual dimensions.

Empirical evidence indicates that the world of education today faces various serious challenges, particularly regarding moral and spiritual crises among the younger generation. Various reports indicate an increase in deviant behavior, weak internalization of religious values, and the emergence of an identity crisis amidst the tide of modernization (Syarif 2025; Zulkifli et al. 2025). These conditions indicate a gap between the ideal goals of Islamic education and the reality of practice

on the ground, necessitating efforts to reconstruct a more comprehensive and integrative educational system.

From an Islamic epistemological perspective, education has a broad scope and is a lifelong process (lifelong education), rooted in the concepts of tarbiyah, ta'lim, and ta'dib as the primary foundations for the formation of the perfect human being (Afriani 2025). These three concepts not only represent the technical aspects of the educational process but also reflect an epistemological framework that integrates revelation, reason, and experience as sources of knowledge. Therefore, Islamic education cannot be separated from the conceptual and institutional dimensions that shape the educational system as a whole.

A number of previous studies have examined Islamic education from various perspectives. Research by (Hasan 2025) emphasizes the importance of Islamic educational reform in facing modernity, while (Hafizatul et al. 2024) highlights the role of Islamic education in character formation. On the other hand, studies by (Fitria et al. 2025) and (Kurniawan et al. 2025) focus more on the aspects of values and curriculum in Islamic education. However, most of these studies remain partial and have not fully integrated the conceptual and institutional dimensions within a comprehensive analytical framework.

This situation indicates a research gap, particularly in studies that link the epistemological aspects of Islamic education with its institutional structure which encompasses the scope of education, those responsible for it, and educational pathways (Adawiah et al. 2023). In fact, these four aspects are fundamental elements in understanding Islamic education as a holistic system. Without such integration, understanding of Islamic education tends to be fragmented and less capable of effectively addressing the challenges of the times.

Based on this background, the research questions in this study are: how does the epistemological reconstruction of the Islamic education system shape the ideal human being (insan kamil); what are the boundaries of education from an Islamic perspective; who are the stakeholders in the Islamic education system; and how do educational pathways function within the institutional framework of Islamic education. These research questions are formulated to provide a systematic and in-depth analytical direction toward understanding Islamic education as a system.

This study aims to comprehensively analyze the epistemological reconstruction of the Islamic education system, covering both conceptual and institutional dimensions, particularly regarding the scope of education, those responsible for it, and educational pathways. It is hoped that this study will make a theoretical contribution to the development of Islamic education studies and serve as a foundation for formulating an education system that is more integrative, contextual, and relevant to the demands of the modern era.

METHOD

This study employs a qualitative approach using a literature review design aimed at conducting an in-depth analysis of the epistemological construction of the Islamic education system, encompassing the aspects of educational boundaries, responsible parties, and educational pathways (Subagiya 2023). The research subjects consist of relevant literature sources, both primary and secondary data, with a sampling technique using purposive sampling, namely selecting references that possess scientific authority and a direct relevance to the research topic, such as books by prominent figures in Islamic education, articles from accredited journals, and previous research findings (Hermina & Huda 2024). Data collection was conducted through a documentary study by tracing, identifying, and classifying various literature relevant to the research focus. Data validity was assessed through source triangulation and meticulous examination of document content to ensure data validity and consistency. Furthermore, the data analysis technique employed content analysis, which includes the stages of data reduction, data presentation, and systematic conclusion-drawing to identify patterns, relationships, and deeper meanings regarding the Islamic education system from epistemological and institutional perspectives.

FINDING AND DISCUSSION

The epistemological dimension relates to the foundations of knowledge and values that shape the goals of education, while the institutional dimension concerns the structures, roles, and pathways of educational implementation within social life (Marlina & Nugraha 2025). These two dimensions demonstrate that Islamic education possesses a holistic, integrative, and sustainable character in shaping well-rounded individuals. Therefore, the discussion in this study focuses on two main aspects: the epistemological reconstruction of Islamic education in the formation of the "insan kamil" and an institutional analysis encompassing the scope of education, those responsible, and educational pathways as an inseparable, unified system.

1. Epistemological Reconstruction of Islamic Education in the Formation of the "Insan Kamil"

Based on the results of the literature analysis, Islamic education possesses an epistemological structure that integrates revelation, reason, and experience as the primary sources of knowledge (Zainudin & Nasrullah 2025). This integration is manifested in three fundamental concepts—tarbiyah, ta'lim, and ta'dib which conceptually form a holistic and non-dichotomous framework for Islamic education (Mokoagow et al. 2026; Shintia et al. 2025). From this perspective, education is understood not only as a process of knowledge transfer but also as a process of shaping a well-rounded personality through the internalization of divine values.

To clarify this epistemological synthesis, the following table presents the results of the analysis:

Concept	Epistemological Sources	Educational Orientation	Output
Tarbiyah	Revelation and human nature	Development of potential	A developing human being
Ta'lim	Reason and knowledge	Knowledge transfer	An intelligent human being
Ta'dib	Values and etiquette	Character building	A morally upright human being

The table above shows that Islamic education is not partial but rather integrates the cognitive, affective, and spiritual dimensions. Tarbiyah is oriented toward the process of growth and the holistic development of human potential; ta'lim emphasizes the mastery of knowledge as an instrument of rationality; while ta'dib focuses on the cultivation of adab as a value-oriented framework for the application of knowledge. These three concepts complement one another and are inseparable, as the separation of knowledge and etiquette has the potential to create a moral crisis in modern educational practice (Zainudin 2025).

Conceptually, the integration of tarbiyah, ta'lim, and ta'dib leads to the formation of the insan kamil a human being who possesses a balance between the physical, intellectual, and spiritual dimensions. This indicates that the goal of Islamic education is not only oriented toward academic achievement but also toward character formation and spiritual awareness. Thus, Islamic education possesses a transformational character that not only transfers knowledge but also shapes ways of thinking, attitudes, and behaviors in harmony with Islamic values (Sulaiman & Sari 2025).

This study demonstrates that the crisis in modern education which tends to emphasize only cognitive aspects can be addressed through an integrative epistemological approach to Islamic education. An educational system that focuses solely on intellectual development without balancing it with moral and spiritual formation tends to result in imbalances in individual development. Therefore, the epistemological reconstruction of Islamic education is a strategic step in restoring the balance between knowledge and values in educational practice (Alsi 2025).

This is relevant to Allah's words in Surah Al-Baqarah, verse 31:

وَعَلَّمَ اٰدَمَ الْاَسْمَاۤءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰۤىِٕكَةِ فَقَالَ اَنْۢبِـُٔوْنِيْ بِاَسْمَاۤءِ هٰٓؤُلَاۤءِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٣١﴾

Meaning: He taught Adam the names of all things, then He showed them to the angels, saying, "Tell Me the names of these things if you are truthful!"

This verse indicates that the process of ta'lim is the cornerstone of human education, underscoring the importance of knowledge as a means of understanding reality. However, from an exegetical perspective, this teaching is not merely cognitive in nature but also encompasses a spiritual dimension related to humanity's responsibility as stewards of the earth. Thus, knowledge in Islam is not value-free but is bound by divine values that guide its ethical and responsible application (Ismail et al. 2025).

This finding aligns with the thought of Anwar (2025), who positions ta'dib as the core of Islamic education, as adab determines the proper use of knowledge. Furthermore, research (Nurjaman et al. 2025) emphasizes that Islamic education must be reconstructed to effectively integrate modern knowledge with Islamic values, while (Nafsaka et al. 2023) underscores the importance of character education within the Islamic educational system. Thus, this study not only reinforces existing theories but also expands upon them through an integrative approach that connects epistemological dimensions with educational practice.

An epistemological reconstruction of Islamic education that positions tarbiyah, ta'lim, and ta'dib as a coherent, unified system. This study offers a new perspective that these three concepts serve not only as normative principles but also as an operational framework for building a holistic Islamic education system. The implications of these findings suggest that the future development of Islamic education must be directed toward a more systematic integration of intellectual, spiritual, and moral aspects, thereby producing individuals who are not only academically intelligent but also possess strong integrity and spiritual awareness in facing the challenges of the times.

2. Institutional Analysis: Scope, Responsible Parties, and Pathways in Islamic Education

Institutionally, Islamic education has a comprehensive system that encompasses the scope of education, responsible parties, and educational pathways (Irwanto et al. 2023). These three aspects demonstrate that Islamic education is not merely conceptual but also possesses a clear social structure in its implementation. From a systems perspective, Islamic education is understood as an organized whole, where each element has complementary functions and roles in achieving the educational goal, namely the formation of the "insan kamil" (the perfect human being). This underscores that the success of Islamic education is determined not only by the quality of the curriculum but also by the synergy among existing institutional components (Sofiatunnaimah & Minarti 2025).

The following table summarizes the results of the institutional analysis of Islamic education:

Aspect	Characteristics	Normative Basis	Implications
Educational Level	Throughout life	The Command to Seek Knowledge	Lifelong learning
Person in Charge	Family, school, community	QS. At-Tahrim verse 6	Collective responsibility
Educational Pathway	Informal, non-formal, formal	The Prophet's Practice	Flexible systems

The table shows that the Islamic education system is comprehensive and sustainable. The absence of fixed educational boundaries underscores the importance of lifelong education, indicating that the educational process does not end at the formal level but continues throughout a person's life. The collective nature of responsibility indicates that education is not merely the task of formal institutions but a shared responsibility among families, schools, and the community. Meanwhile, the diverse educational pathways demonstrate the flexibility of the Islamic education system in reaching various segments of society and adapting to dynamic social needs and contexts (Naila et al. 2025).

Furthermore, analytically, these three aspects are interrelated and form a cohesive institutional system. The lifelong nature of education demands continuity across educational pathways whether informal, non-formal, or formal (Syaadah et al. 2022). On the other hand, the diversity of educational pathways will not function effectively without the active involvement of all stakeholders in education. Thus, the integration of boundaries, stakeholders, and educational pathways is key to creating an

adaptive and sustainable Islamic education system. An imbalance in any one of these aspects has the potential to hinder the optimal achievement of educational goals.

This study shows that the success of Islamic education is largely determined by the integration of these three aspects. An educational system that relies solely on formal institutions without the support of families and the community tends to be unable to foster well-rounded character development. Conversely, family-based education without the support of a structured institutional system also has the potential to be suboptimal in developing intellectual aspects. Therefore, an integrative approach is needed that can connect all elements of education within a coherent and sustainable systemic framework (Widagdo 2025).

This is reinforced by Allah's words in Surah At-Tahrim, verse 6:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰۤىِٕكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ۝٦

Meaning: O you who believe, protect yourselves and your families from the Fire of Hell, whose fuel is people and stones. Its guards are angels who are stern and severe. They do not disobey Allah in what He commands them, and they always do what they are commanded.

This verse emphasizes that the family bears the primary responsibility for education, particularly in shaping an individual's moral and spiritual development (Herman 2025). From an Islamic educational perspective, this verse holds not only theological significance but also carries strong pedagogical implications: namely, that education begins within the family environment as the primary foundation before being reinforced by other educational institutions. Thus, the family becomes the first institution to play a role in instilling values, norms, and character in individuals from an early age.

This finding aligns with the research by Indriani & Lina (2025), which emphasizes the importance of the family's role as the foundation of character education in Islam. Furthermore, Ahmed & Hadi (2025) also state that Islamic education cannot be separated from social and community values, as society plays a crucial role in shaping a conducive educational environment. This indicates that Islamic education possesses a strong social dimension, where educational success depends not only on the individual but also on the supporting social system.

An integrated institutional analysis that links educational boundaries, stakeholders, and educational pathways within a single, cohesive systemic framework. This study not only describes each aspect separately but also analyzes the functional interrelationships among the three in shaping a comprehensive Islamic education system. The implications of these findings suggest that the future development of Islamic education should be directed toward strengthening the synergy between families, educational institutions, and the community, as well as developing flexible and sustainable educational models. Thus, Islamic education is expected to produce individuals who not only possess intellectual competence but also high moral integrity and social awareness in facing the challenges of the modern era.

CONCLUSIONS

Based on the research findings, it can be concluded that the Islamic education system is a holistic and integrative construct, which is epistemologically built through the synergy of the concepts of tarbiyah, ta'lim, and ta'dib in shaping the perfect human being, and institutionally encompasses lifelong education, shared responsibility among families, educational institutions, and society, as well as educational pathways that include informal, non-formal, and formal education. These findings indicate that the success of Islamic education is largely determined by the integration of epistemological and institutional dimensions within a coherent system. Therefore, future implications emphasize the importance of strengthening the integration of values and knowledge in educational practice, optimizing the role of the family as the foundation of education, and fostering synergy among

educational institutions to create an adaptive, sustainable, and relevant educational system that meets the demands of the evolving times.

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